

A
DIRECTOR
Y
FOR
CHURCH-GOVERNMENT
AND
ORDINATION
OF
MINISTERS,

To be examined against the next
Generall Assemblie.



EDINBURGH:

Printed by *Evan Tyler*, Printer to the
Kings most Excellent Majesty.

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The Preface.



Jesus Christ upon whose shoulder the
 Government is, whose Name is called
 Wonderfull, Counsellor, the mighty
 God, the everlasting Father, the Prince
 of Peace; of the increase of whose
 Government and Peace there shall bee
 no end, who sits upon the Throne of *David*, and upon
 his Kingdom to order it, and establish it with Judgement
 and

and Justice, from henceforth even for ever: Having all power given unto him in Heaven and Earth by the Father who raised him from the dead, and set him at his own right hand, far above all Principalitie, and Power, and Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the Head over all things to the Church, which is his Body, the fulnesse of him that filleth all in all; He being ascended up far above all Heavens, that he might fill all things, received gifts for his Church, and gave all Officers necessary for the edification of his Church, and perfecting of his Saints.

Of the Church.

THere is one Generall Church visible held forth in the New Testament, unto which Generall Church visible, the Ministry, Oracles, and Ordinances of the New Testament, are given by Jesus Christ, for the gathering and perfecting of the Saints in this life untill his second coming.

Particular visible Churches, members of the Generall Church, are also held forth in the New Testament: which particular Churches in the primitive times, were made up of visible Saints, *viz.* of such as being of age, professed Faith in Christ, and obedience unto Christ (according to the rules of Faith and Life taught by him and his Apostles) and of their Children.

Of the Officers of the Church.

A Postles, Prophets, and Evangelists, were extraordinary Officers in the Church, and are ceased.

The Pastor is an ordinary and perpetuall Officer in the Church; To whose Office it belongeth to pray for, and with his Flock; To read the Scripture publikely in the Congregation, which is an holy Ordinance in Gods Church, although there follow no immediate explication of what is read; To preach the Word, to be instant in season, & out of season; To reprove, correct, instruct, rebuke, exhort, convince, and comfort: One especiall way of discharging which work of Preaching, is, by a plain laying down the first principles of the Oracles of God, which is commonly called Catechising; to administer the Sacraments; In the Name of God to blesse the people; To take care for the poor: And he hath also a ruling power over the Flock as a Pastor.

In the Scripture we also finde the name and title of Teacher, who is a Minister of the Word, and hath power of administration of the Sacraments and Discipline, as well as the Pastor.

The Lord having given different gifts, and divers exercises according to those gifts in the Ministers of the Word, though these different gifts may meet in, and accordingly be exercised by one and the same Minister: yet where there be severall Ministers in the same Congregation, they may be designed to severall imployments, according to the different gifts wherein each of them doth excell; And he who doth more excell in exposition of Scripture, in Teaching sound Doctrine, and in convincing

vincing gainfayers, then he doth in application, and is accordingly imployed therein, may be called a Teacher or Doctor. Neverthelesse where there is but one Minister in a particular Congregation, he is to perform so far as he is able, the whole work of the Ministry.

A Teacher or Doctor, is of most excellent use in Schooles and Universities, as of old in the Schooles of the Prophets, and at Jerusalem, where *Gamaliel* and others taught as Doctors.

It is likewise agreeable to, and warranted by the Word of God, that some others beside the Ministers of the Word, be Church Governours, to joyne with the Ministers in the Government of the Church, which Officers, Reformed Churches commonly call Elders.

These Elders ought to be such as are men of good understanding in matters of Religion, sound in the faith, prudent, discreet, grave, and of unblameable conversation.

Deacons also are distinct Officers in the Church: To whose Office it belongeth not to preach the Word, or administer the Sacraments, but to take speciall care for the necessities of the poor, by collecting for, and distributing to them with direction of the Eldership, that none amongst the people of God be constrained to be beggers.

The Deacons must be wise, sober, grave, of honest report, and not greedy of filthy lucre.

Of Church Government and the severall sorts of Assemblies for the same.

CHRIST hath instituted a Government, and Governours Ecclesiasticall in the Church; And to that purpose

purpose the Apostles did immediatly receive the keyes from the hand of Jesus Christ, and did use and exercise them in all the Churches of the World, upon all occasions: And Christ hath from time to time furnished some in his Church, with gifts for Government, and with Commission to exercise the same when called thereunto.

It is agreeable to, and warranted by the Word of God, that some others besides the Ministers of the Word, be Church Governours, as was mentioned before.

It is lawfull and agreeable to the Word of God, that the Church be governed by severall sorts of Assemblies, Which are Presbyteries and Synods, or Assemblies, Congregationall, Classicall, and Synodicall.

The Scripture doth hold out a Presbytery in a Church; which Presbytery consisteth of Ministers of the Word, and those other Church Officers who are to joyn with the Ministers in the Government of the Church.

The Scripture doth hold out another sort of Assemblies for the Government of the Church, besides Classicall and Congregationall, which wee call Synodicall.

*Of the power in Common of all these
Assemblies, and the order to be
observed in them.*

IT is lawfull and agreeable to the Word of God, that the severall Assemblies before mentioned do convent and call before them any person within their severall bounds, whom the Ecclesiasticall businesse which is be-

fore them shall concerne, either as a party, or a witness, or otherwise, and to examine them according to the nature of the businesse. And that they do hear and determine such causes and differences as shall orderly come before them, and accordingly dispence Church censures.

It is most expedient that in these meetings, one whose Office is to labour in the Word and Doctrine, do moderate in their proceedings, who is to vote as well as the rest of the members; To begin and end every meeting with prayer; To propose questions, gather the votes, pronounce the Resolves: But not to do any act of Government, unlesse in and joyntly with the Assembly whereof he is Moderator.

All the members of these Assemblies respectively, are to attend on the appointed dayes of their meetings, or to send the reason of their absence to bee judged by the Assembly wherthey ought to meet.

The finall resolutions shall be by the Major part of the votes of those members who are present.

Of Particular congregations.

IT is expedient that particular Congregations bee fixed, both in their Officers and members, which are to meet in the same Assembly ordinarily for publike Worship.

When their number is great, that they cannot conveniently meet in one place, it is expedient that they be divided according to the respective bounds of their dwellings into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them,

them, and the discharge of mutuall duties, wherein all, according to their severall places and callings. Are to labour to promote what ever appertaines to the power of Godlinesse and credit of Religion, that the whole Land in the full extent of it, may become the Kingdome of the Lord and of his Christ.

Parochiall Congregations in this Kingdome, consisting of Ministers and People, who professe faith in Christ, and obedience unto Christ, according to the rules of Faith and Life taught by Him and his Apostles, and joyned together in the publike Worship of Hearing, Praying, and administration of the Sacraments, are Churches truly constituted.

If any Person or Persons in the Congregation, do not answer his or their profession, but by open sin and wickednesse crosse and deny it: or if there bee a want of some Officers, or a sinfull neglect of Officers in the due execution of Discipline: yet this doth not make that Congregation cease to be a Church: but requires that there should be a supply of Officers which are wanting: and a carefull endeavour for the Reformation of the offending Person or Persons, and of negligent Officers by just censures, according to the nature of the cause.

Communion and Membership in Congregations thus constituted, notwithstanding the forementioned defects, is not unlawfull. And to refuse or renounce membership and Church-communion, or to separate from Church-communion with Congregations thus constituted, as unlawfull to be joyned with, in regard of their constitution, is not warranted by the Word of God.

Separation from a Church thus constituted, where the Government is lawfull, upon an opinion that it is un-

lawfull. **E**g. **l**awfull

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lawfull, and that therefore all the godly are also bound
o separate from all such Churches so constituted and
governed; and to joyn themselves to another Church of
another Constitution and Government, is not war-
ranted by the Word of God, but contrary to it.

To gather Churches into an independent forme of
Government out of Churches of a Presbyteriall forme
of Government, upon an opinion that the Presbyteriall
Government is unlawfull, is not lawfull or warranted
by the Word of God; Nor is it lawfull for any mem-
ber of a Parochiall Congregation, if the Ordinances
be there administred in purity, to go and seek them
elsewhere ordinarily.

Of ordinances in a particular Congregation.

ORdinances in a particular Congregation, are Pray-
er, Thanksgiving, singing of Psalmes, reading
of the Word, Preaching and Catechising, administring
the Sacraments, blessing the People in the Name of
God, and collection for the Poor. As for Discipline,
wee referre our selves to what wee have elsewhere
expressed.

Of the Officers of a particular Congregation.

IN the Congregation there must be some who are set
apart to bear Office: One at the least to labour in the
Word and Doctrine, and to rule: And let others bee
chosen.

chosen ruling Elders to joyne with him in Government.

When any ruling Elder is to bee chosen, where an Eldership is constituted, let it bee done by them, with the consent and approbation of the people of that Congregation, and that not for a limited time; Yet the exercise of their Office may be so ordered by the Eldership, as that their civill imployments bee least hindered thereby.

Where there are many ruling Officers in a particular Congregation, let some of them more especially attend the inspection of one part, some of another, as may be most convenient; and let them at fit times visit the severall Families for their spirituall good.

Let there be also Deacons to take special care for the relief of the poor, who are likewise to be chosen by the Eldership, with the consent of the people of that Congregation; and the continuance of them in that Office is to be determined by the Eldership, with the consent of the Congregation, so as may least hinder their civill imployment.

These Officers are to meet together at convenient and set times for the well ordering of the affaires of that Congregation, each according to his Office.

The number of Elders and Deacons in each Congregation, is to be proportioned according to the condition of the Congregation.

of

*Of Congregationall Elderships, or
Assemblies for Governing in
a particular Congregation.*

THE Congregationall Eldership consisting of the Minister, or Ministers, and the other ruling Officers of that Congregation, hath power as they shall see just occasion to enquire into the knowledge and spirituall estate of any member of the Congregation: To admonish and rebuke, To suspend from the Lords table; though the person be not yet cast out of the Church. All which is agreeable to the Word of God: Although the truth of conversion and regeneration bee necessary to every worthy communicant for his own comfort and benefit; yet those onely are to bee by the Eldership excluded, or suspended from the Lords Table, who are found by them to be ignorant or scandalous.

Where there are more fixed Ministers then one in a Congregation, it is expedient, that they moderate by course in that Eldership.

Of Classicall Assemblies.

WHen Congregations are divided and fixed, they need all mutuall help one from another, both in regard of their intrinsicall weaknesse, and mutual dependence: as also in regard of Enemies from without.

The Scripture doth hold forth, that many particular Congregations may bee under one Presbyteriall Government.

A Classicall Presbytery is an Assembly made up of Ministers of the Word, and other ruling Officers belonging unto severall Neighbouring Congregations, and doth ordinarily consist of all the Pastors and Teachers belonging to the severall Congregations so associated, and of one of the other ruling Officers. It the least from every of these Congregations, subscribed by their respective Presbyteries.

Let them meet once every Month, or oftner, as occasion shall require, in such place as they shall judge most convenient. And before they sit about other business, let there be a Sermon or exposition of Scripture made by some Minister of that Classis or Expectancy, as they shall agree amongst themselves.

For the more orderly managing of such affaires as come before them, let there be one Moderator chosen by the Classis at every meeting out of the Ministers of the Word, who shall continue till the next meeting.

To the enabling them to performe any Classicall act of Government or Ordination, there shall be there present a major part at least of the Ministers of the whole Classis.

It belongeth unto Classicall Presbyteries.

To consider of, to debate and to resolve according to Gods Word such cases of conscience, or other difficulties in Doctrine, as are brought unto them, out of their association, according as they shall finde needfull for the good of the Churches.

To examine and censure according to the Word any erroneous Doctrines, which have been either publicly or privately vented within their association, to the cor-

rupting of the judgements of men, and to endeavour the converting and reducing of Recusants, or any others in Errour or Schisme.

To order all Ecclesiasticall matters of common concernment within the bounds of their association.

To take cognizance of causes omitted or neglected in particular Congregations, and to receive appeals from them.

To dispence censures in cases within their cognizance, by Admonition, Suspension, or Excommunication.

To admonish or further to censure scandalous Ministers whether in Life or Doctrine, according to the nature of the offence, and that not only for such offences, for which any other Member of the Congregation shall incurre any censure of the Church (in which case he is to be censured by the Classis with the like censure for the like offence) but likewise particularly for Simony, entering into any Ministeriall charge, without allowance of authority, false Doctrine, affected lightnesse and vanity in Preaching, wilfull neglect of Preaching, or slight performance of it, wilfull Non-residence from his Charge without call or cause approved by the Classis, neglect of administration of the Sacraments or other Ministeriall dueties required of him in the Directory of Worship, depraving and speaking reproachfully against the wholesome orders by authority settled in the Church, casting reproach upon the power of Godlinesse, which he by his office ought chiefly to promote. Yet so as that no Minister be deposed, but by the resolution of a Synode.

To examine, ordain, and admit Ministers for the Congregations respectively therein associated, according to the

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the advice formerly sent up to the honourable Houses of Parliament.

Of Synodical Assemblies.

Synodical Assemblies do consist of Pastors, Teachers, Church-Governours, and other fit Persons (when it shall be deemed expedient) where they have a lawfull calling thereunto.

These Assemblies have Ecclesiasticall power and authority to judge and determine controversies of Faith and cases of Conscience according to the Word.

They may also lawfully excommunicate and dispencc other Church censures.

Synodical Assemblies are of severall sorts, *viz.* Provinciall, Nationall, Oecumenicall.

Of Provinciall Assemblies.

Let Provinciall Assemblies generally be bounded according to the civill division of the Kingdome, into Counties: and where any very great Counties are divided within themselves, let the Provinciall Assemblies follow these divisions, as in the Ridings of *Yorkshire*.

Provinciall Assemblies consist of Delegates sent from Severall Classes within that Province; whose number shall exceed the number of any one Classicall Presbytery within that Province: And to that end, there shall bee at the least two Ministers, and two ruling Elders out of every Classis, and where it shall appear necessary to increase the number, let it not exceed six of each from any one Classis.

Let these Assemblies meet twice every year: And for enabling them unto any act of Government, let there be a major part at least of the Ministers delegated from the severall *Classes*.

Of the Nationall Assembly.

THe Nationall Assembly consists of Ministers and Ruling Elders. delegated from each *Provinciall Assembly*. The number of which delegats. shall bee three Ministers and three Ruling Elders out of every Province, and five Learned and Godly Persons from each University.

Let this Assembly meet once every year, and oftner if there shall be cause.

The first time to bee appointed by the Honourable Houses of Parliament.

Of the subordination of these Assemblies.

IT is lawfull and agreeable to the Word of God, that there be a subordination of Congregationall, Classi- call, Provinciall, and Nationall Assemblies for the Government of the Church, that so appeals may bee made from the inferiour to the superiour respectively.

The Provinciall and Nationall Assemblies, are to have the same power in all points of Government and cen- sures, brought before them within their severall bounds respectively, as is before expressed to belong to Classi- call Presbyteries within their severall associations.

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feigned Repentance, and nothing justly objected against it, when made known to the people, let him be admitted to publike confession of his sinne, and manifestation of his Repentance before the Congregation.

When the penitent is brought before the Congregation, the Minister is to declare his sinne, whereby hee hath provoked Gods wrath and offended his People, his confession of it, and profession of unfeigned Repentance for it, and of his resolution (through the strength of Christ) to sinne no more, and his desire of their Prayers for mercy, and grace to bee kept from falling againe into that or any the like sinne: Of all which the penitent also is to make a full and free expression, according to his ability.

Which being done, the Minister, after prayer to God for the penitent, is to admonish him to walk circumspectly, and the people to make a right use of his fall, and rising againe; And so, to declare that the Congregation resteth satisfied.

The order of proceeding to Excommunication.

EXcommunication being a shutting out of a Person from the Communion of the Church (and therefore the greatest and last censure of the Church) ought not to be inflicted without great and mature deliberation, nor till all other good meanes have been assayed.

Such errors as subvert the Faith, or any other errors which overthrow the power of Godlinesse, if the party who holds them, spread them, seeking to draw others

others after him; and such finnes in practise, as cause the Name and Truth of God to bee blasphemed, and cannot stand with the power of Godlinesse; and such practises as in their own nature manifestly subvert that Order, Unity, and Peace, which Christ hath established in his Church; Tho'e being publikely known, to the just scandall of the Church, the sentence of Excommunication shall proceed according to the Directory.

But the Persons who hold other errors in judgement about points wherein Learned and Godly men possibly may, or do differ, and which subvert not the Faith, nor are destructive to Godlinesse; Or that bee guilty of such finnes of infirmity, as are commonly found in the Children of God; Or, being otherwise sound in the Faith and holy in Life (and so not falling under censure by the former Rules) endeavour to keep the Unity of the Spirit in the bond of Peace; and do yet out of Conscience not come up to the observation of all those Rules, which are or shall be established by Authority for regulating the outward Worship of God, and Government of his Church; wee doe not decerne to be such against whom the sentence of Excommunication for these causes should be denounced.

When the sinne becomes publike and justly scandalous, the offender is to bee dealt with by the Eldership, to bring him to Repentance, and to such a manifestation thereof, as that his Repentance may bee publike as the scandall; But if he remaine obstinate, he is at last to be Excommunicated; and in the meane time to bee suspended from the Lords Supper.

And whereas there bee divers and various judgements touching the power of Excommunication and the proper

Super Subject thereof, we consider that for clearing of difficulties, avoiding of offences, preservation of Peace and such like, these following Directions are to be observed.

In the great and difficult cases of Excommunication, whether concerning Doctrine or conversation, the Civil or Ecclesiastical Presbytery upon the knowledge thereof, may examine the person; consider the nature of the offence, with the aggravations thereof: and as they shall see just cause, may declare and decree that he is to be excommunicated; which shall be done by the Eldership of that Congregation whereof hee is a member; with the consent of the Congregation, in this or the like manner.

As there shall bee cause, severall publick admonitions shall bee given to the offender (if hee appear) and prayers made for him.

When the offence is so heinous that it cries to Heaven for vengeance, wasteth the conscience, and is generally scandalous, the censures of the Church may proceed with more expedition.

In the admonitions, let the fact bee charged upon the offender, with the cleare evidence of his guilt thereof;

Then, let the nature of his sinne, the particular aggravations of it; the punishments and curses threatened against it, the danger of impenitency; especially after such meanes used, the wofull condition of them cast out from the favour of God and communion of the Saints; the great mercy of God in Christ to the penitent; how ready and willing Christ is to forgive; and the Church to accept him upon his serious repentance; Let these, or the like particulars be urged upon him; out of some suitable places of the holy Scriptures.

The same particulars may be mentioned in Prayer, wherein the Lord is to be intreated to blesse this admonition to him, and to affect his heart with the consideration of these things, thereby to bring him unto true Repentance.

If upon the last admonition and Prayer there be no evidence nor signe of his Repentance, let the dreadfull sentence of Excommunication be pronounced, with calling upon the name of God, in these or the like expressions.

Whereas thou N. hast been by sufficient prooffe convicted of (here mention the Sin) and, after due admonition and prayer remainest obstinate, without any evidence or signe of true Repentance; Therefore, in the Name of the Lord Iesus Christ, and before this Congregation, I pronounce and declare thee N. Excommunicated, and shut out from communion of the Faithfull.

Speak this
in the
third Person,
if the
party bee
absent.

Let the prayer accompanying Sentence
be to this effect.

*That God who hath appointed this terrible Sentence for
removing offences, and reducing of obstinate sinners,*
G *would*

would be present with his ordinance, to make it effect-
 all to all these holy ends, for which he hath appointed it,
 that this retaining of the offenders sinne, and shutting
 him out of the Church, may fill him with feare and shame,
 breake his obstinate heart, and be a meanes to destroy the
 flesh, and to recover him from the power of the diuell, that
 his Spirit may yet be saved; that others also may be stricken
 with feare, and not dare to sinne so presumptuously; and
 that all such corrupt leaven being purged out of the
 Church (which is the house of God) Iesus Christ may de-
 light to dwell in the midst of them.

After the denunciation of this Sentence the people
 are to be warned, that they hold him to be cast out of
 the communion of the Church, and to shun all commu-
 nion with him. Nevertheless, Excommunication dissol-
 veth not the bonds of civil or naturall relations, nor
 exempt from the duties belonging to them.

This Sentence is likewise to be made knowne, Not
 only to that, but to any other Classis or Congregation,
 as occasion shall require, by reason of his abode or con-
 versing with them.

The order of proceeding to Absolution.

IF after excommunication, the signes of Repentance ap-
 pear in the Excommunicated Person, such as godly
 sorrow for sin, as having thereby incurred Gods heavy
 displeasure, occasioned griefe to his brethren, and justly
 provoked them to cast him out of their communion; to-
 gether with a full purpose of heart to turne from his sin
 unto God, and to reforme what hath been amisse in
 him; with an humble desire of recovering his peace
 with

with God and his People, and to be restored to the light of Gods countenance, & the communion of the Church; He is to be brought before the Congregation, and there also to make free confession of his sinne with sorrow for it, to call upon God for mercy in Christ, to seek to be restored to the communion of the Church; promising to God new obedience and to them more holy and circumspect walking as becometh the Gospel: He is to be pronounced in the name of Christ absolved and free from the censures of the Church, and declared to have right to all the ordinances of Christ, with praising of God for his Grace, and Prayer that he may be fully accepted to his favour and heare joy and gladnes, to this effect.

To Praise God who delighteth not in the death of a sinner, but that hee may repent and live, for blessing the ordinance of Excommunication, and making it effectua'll by his Spirit to the recovering of this offender, To magnifie the mercy of God through Iesus Christ in pardoning and receiving to his favour, the most grievous offenders, whensoever they unsaintedly repent and forsake their finnes.

To pray for assistance of mercy and forgivenesse to this Penitent, and so to blesse his Ordinance of Absolution, that he may finde himself loosed thereby, and that the Lord would henceforth so uphold and strengthen him by his Spirit, that being sound in the Faith, and holy in all manner of Conversation, God may bee honoured, the Church edified, and himself saved in the day of the Lord Iesus.

Then shall follow the sentence of Absolution, in these or the like words.

Whereas thou N. hast for thy sinne been shut out from the Communion of the Faithfull, and hast now manifested thy Repentance, wherein the Church resteth satisfied, In the Name of Jesus Christ, before this Congregation, I pronounce and declare thee absolved from the sentence of Excommunication formerly denounced against thee, And do receive thee to the Communion of the Church, and the free use of all the Ordinances of Christ, that thou mayest be partaker of all his benefits to thy eternall salvation.

After this Sentence of Absolution, the Minister speaketh to him as to a Brother, exhorting him to watch and pray, or comforting him if there be need; the elders embrace him, and the whole Congregation holdeth communion with him as one of their own.

Although it be the duty of Pastors and other ruling officers to use all diligence and vigilancy both by Doctrin

trine and Discipline respectively for the preventing and purging out such Errors, Heresies, Schismes, and scandals, as tend to the detriment and disturbance of the Church: Yet because it may fall out through the pride and stubbornnesse of offenders, that these meanes alone will not be effectuell to that purpose, It is therefore necessary, after all this, to implore the aide of the Civil Magistrate, who ought to use his coercive power for the suppressing of all such offences, and vindicating the discipline of the Church from contempt.

Of Ordination of Ministers.

BEcause no man ought to take upon him the office of a Minister of the Word without a lawfull Call, therefore, Ordination which is the solemne setting apart of a person, unto some publick Church office, is alwaies to be continued in the Church.

When he who is to be ordained Minister, hath been first duely examined touching his fitnes, both for life and Ministeriall abilities, according to the rules of the Apostle, by those who are to ordaine him, and hath been by them approved, Hee is then to bee ordained by imposition of hands and prayer with fasting. But if any person be found unfit he is not to be ordanied.

It is agreeable to the word and very expedient, that such as are to bee ordained Ministers be designed to some particular Church, or other Ministeriall charge.

Ordination is the act of a Presbyterie unto which the power of ordering the whole worke belongs; yet so as that the preaching Presbyters orderly associated either in Cities, or in neighbouring villages, are those to whom the

imposition of hands doth appertain, for those Congregations within their bounds respectively. And therefore it is very requisite that no single Congregation which can conveniently associate, doe assume to it selfe, all and sole power in Ordination.

No Person or Persons may or ought to nominate, appoint, or choose any man to be a Minister for a Congregation, who is not fit and able for that worke : And if any unfit man be nominated to the Classicall Presbyterie, they are to refuse to admit him.

When any Minister is to be ordained for a particular Congregation, or translated from one place to another, the people of that Congregation to which hee is to bee ordained or admitted, shall have notice of it, and if they shew just cause of exception against him, hee is not to be ordained or admitted. And in the meane time till one be admitted, the Presbyterie shall provide for the supply of the Congregation.

The Congregation, if they conceive themselves wronged by any act of the Presbyterie, shall have libertie to appeal to the next Synode, which upon hearing of the matter shall judge as the cause shall require.

The Directory for Ordination of Ministers.

IT being manifest by the word of God that no man ought to take upon him the office of a Minister of the Gospel untill he be lawfully called, and ordained thereunto, and that the work of Ordination is to be performed with all due care, wisdom, gravity, and solemnity;

wee

wee humbly tender these Directions as requisite to be observed.

He that is to be ordained, being either nominated by the people, or otherwise commended to the Presbytery for any place, must addresse himself to the Presbytery, and bring with him a testimoniall of his taking the Covenant of the three Kingdomes, of his diligence and proficiency in his Studies, what degrees hee hath taken in the University, and what hath been the time of his abode there, and withall of his age, which is to be four and twentie yeares, but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed to enquire touching the Grace of God in him, and whether he be of such holinesse of life as is requisite in a Minister of the Gospel: And to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy Ministry, and in particular his fair and direct calling to that place.

The Rules for examination are these.

1. That the party be dealt with in a Brotherly way, with mildnesse of spirit, and with speciall respect to the graces of modesty, and quality of every one.

2. He shall be examined touching his skill in the Originall tongues, and the tryall to be made by reading what Hebrew and Greek Testaments, and rendering some portion of them into Latine: And if he be defective in them, enquiry shall be made the more strictly after his other learning: And whether he hath skill in Logick and Phylosophie.

3. What Authors in Divinity he hath read, and is best acquainted with: And tryall shall be made of his knowledge in

the chief grounds of Religion, and of his ability to defend the Orthodox Doctrine contained in them, against all unsound and erronious opinions, especially those of the present age: of his skill in the sense and meaning of such places of Scripture as shall be proposed to him, in cases of Conscience, in the Chronologie of Scripture, and the Ecclesiasticall History.

4. If he hath not preached in publick, with approbation of such as are able to judge, he shall at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also within a competent time, frame a discourse in Latine upon such a Common place or Controversie in Divinity as shall be assigned him, and exhibite to the Presbyterie such Theses as expresse the summe thereof, and maintaine a Dispute upon them.

6. He shall Preach before the People, the Presbyterie or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.

8. Beside the triall of his gifts in Preaching, he shall undergoe an examination in the premisses two severall dayes or more, if the Presbyterie shall judge it necessary.

9. And as for him that hath beene formerly ordained a Minister, and is to bee removed to another charge, hee shall bring a Testimoniall of his Ordination, and of his abilities and Conversation, whereupon his finesse for that place shall bee tryed by his Preaching there, and (if it shall bee judged necessary) by a further examination of him.

3. In all which he being approved, he is to bee sent to the Church where he is to serve, there to Preach three severall

severall dayes, and to converse with the people, that they may have tryall of his gifts for their edification, and may have time and occasion to inquire into, and the better to know his life and conversation.

In the last of these three dayes appointed for the tryall of his gifts in Preaching, there shall bee sent from the Presbytery to the Congregation a publike intimation in writing, which shall be publikely read before the people and after affixed to the Church door, To signifie that such a day a competent number of the Members of that Congregation nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a Man to bee their Minister: Or otherwise to put in with all Christian discretion and meeknesse, what exceptions they have against him. And if upon the day appointed, there be no just exception against him, but the people give their consent, then the Presbytery shall proceed to Ordination.

Upon the day appointed for Ordination, which is to be performed in that Church where he that is to be ordained, is to serve, A solemne fast shall be kept by the Congregation, that they may the more earnestly joyne in prayer for a blessing upon the ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall bee sent thither from the Presbytery, of which one appointed by the Presbytery, shall Preach to the people concerning the office and duty of the Ministers of Christ, and how the people ought to receive them for their works sake.

After the Sermon, the Minister who hath Preached, shall in the face of the Congregation demand of him

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who

who is now to be ordained concerning his faith in Christ Jesus, and his perswasion of the Truth of the Reformed Religion according to the Scripture; his sincere intentions and ends in desiring to enter into this Calling; his diligence in Prayer, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline, and doing all other Ministeriall duties toward his charge; his zeal and faithfulness in maintaining the Truth of the Gospel and Unity of the Church against Error and Schisme; his care that himself and his Family may be unblameable and examples to the flock; his willingness and humility in meekness of Spirit to submit unto the admonitions of his Brethren, and Discipline of the Church, and his resolution to continue in his duty against all troubles and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours by the help of God, The Minister likewise shall demand of the people concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintaine, encourage, and assist him in all the parts of his office.

8. Which being mutually promised by the people, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer, or Blessing to this effect.

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Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the Redemption of his People, and for his ascension to the right hand of the Father, and thence pouring out his Spirit, and giving gifts to Men, Apostles, Evangelists, Prophets, Pastors, and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great Work; To entreat him to fill him with his holy Spirit, to give him (whom in his Name we thus set apart to this holy Service) to fulfill the Work of his Ministry in all things, that hee may both save himself and the People committed to his charge.

This or the like forme of Prayer or Blessing being ended, let the Minister who Preached, briefly exhort him to consider the greatnesse of his Office and Work, the danger of negligence both to himself and his people, the Blessing which will accompany his faithfulness in this life and that to come. And withall exhort the People to carry themselves to him as to their Minister in

the Lord, according to their Solemn promise made before. And so by prayer both commencing Him and his Flock to the grace of God, After the singing of a Psalm, let the Assembly bee dismissed with a Blessing.

10. If a Minister be designed to a Congregation; who hath been formerly ordained Presbyter according to the forme of Ordination which hath been in the Church of *England*, which we hold for substance to be valide, and not to be disclaimed by any who have received it; Then there being a cautious proceeding in matter of examination, let him bee admitted without any new Ordination.

11. And in case any Person already ordained Minister in *Scotland*, or in any other Reformed Church, be designed to a Congregation in *England*, he is to bring from that Church to the Presbytery here, within which that Congregation is, a sufficient Testimoniall of his Ordination, of his life and conversation while hee lived with them, and of the causes of his removeall; And to undergo such a tryall of his fittnesse and sufficiency; And to have the same course held with him in other particulars, as is set down in the rule immediatly going before touching examination and admission.

12. That Records be carefully kept in the severall Presbyteries of the Names of the Persons ordained with their Testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no Money or gift of what kinde soever shall be received from the Person to bee ordained, or from any on his behalf for Ordination, or ought else belonging

to it, by any of the Presbyterie, or any appertaining to any of them, upon what pretence soever.

Thus far the ordinary rules and course of Ordination in the ordinary way. That which concerns the extraordinary way, requisite to be now practised, followeth.

In these present exigences, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the Service of the Armies and Navie, and to many Congregations where there is no Minister at all, and where (by reason of the publike troubles) the people cannot either themselves enquire out and finde one, who may be a faithfull Minister for them, or have any with safety sent unto them for such a solemn tryall as was before mentioned in the ordinary rules, especially when there can bee no Presbytery neer unto them, to whom they may adresse themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that People. And yet notwithstanding it is requisite that Ministers be ordained for them, by some who being set apart themselves for the Work of the Ministry, have power to joyne in the setting apart of others who are found fit and worthy. In these cases, untill by Gods blessing the afore said difficulties may bee in some good measure removed, let some godly Ministers in or about the City of London, be designed by publike authority; who being associated may ordaine Ministers for the City, and the Vicinity, keeping as neer to the ordinary rules forementioned as possibly they may. And let this association be for no other intent or purpose, but onely for the work of Ordination.

2. Let the like association be made by the same authority in great Towns and the Neighbouring Parishes in the severall Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.
3. Let such as are chosen or appointed for the service of the Armies or Navie be ordained as abovesaid by the associated Ministers of *London*, or some others in the Countries.
4. Let them do the like when any man shall duely and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryall of his parts and abilities, and desire the help of such Ministers so associated for the better furnishing of them with a Person, as by them shall be judged fit for the service of that Church and People.

Cornelius Burges Prolocutor, pro tempore.

Henry Roborough, Scrib.

Adoniram Byfield Scrib.

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